



## SELECTIONS.

From the Journal of Commerce.

## Politico-Abolition.

It appears by the Emancipator, the official organ of the politico-abolitionists of the country, that the election returns being all received, the whole number of votes polled throughout the nation for their highest candidate, is 6,831—and it is barely possible that the sacred number of 7,000<sup>0</sup> may be reached by accurate returns. These 6,831 votes were cast in 12 States, in all of which slavery has ceased to be lawful, long before the politico-abolitionists began their clamor. In the city of New-York, where they boasted of 3000 votes before the election, they could raise only an average of 150, their highest vote being 170; and this too in this theatre of all their great national and political projects, where they have had presses, and other great moral engines, to help them. In this entire State, where they professed before the election to have 17,000, by which empty boast, they frightened certain politicians from their property, they have only mustered 2,800 votes! Facts like the above, have brought out the famous Garrison, of the Liberator, in the following style:

"If this third party movement (politico-abolition) was ridiculous before, it is rendered still more so since the election. In the whole nation, it may have mustered in its support some six or eight thousand votes, (6,831), out of two millions three hundred thousand! And what is yet more ludicrous, the Emancipator and some other papers affect to regard this result as most auspicious! The Abolitionist modestly speaks of Mr. Birney as the future President of the United States! Well, folly will have its day. By this modest title, Mr. Birney has not only been heralded throughout this country, but, with wonderful self-conceit, allowed himself to be thus introduced to the British public, upon anti-slavery principles."

The foregoing extract from the Liberator serves to show that the Garrison party among the abolitionists do not fellowship with politico-abolitionists, and as his followers are no-voting, as well as no-government in their notions, the 1811 scattering votes of Massachusetts may be estimated as the strength of the women's right party, and as composing the moral power of Garrisonism, who thus threw away their votes, although a few others professed to vote at all. The Emancipator, however, goes to the assumption that 6,831, the whole number of good men that are in the abolition ranks, for though it claims a multitude of the Garrison and Van Buren voters as abolitionists, yet it regards them all as 'dreamy, speculative, transcendental, imprudent abolitionists,' who will vote for slavery, while calling themselves abolitionists; and as such disowns their fellowship.

Now we agree with the editor of said paper, and believe that the late election has brought out the whole strength of the politico-abolition there is in the country. And we marvel, in view of the facts developed in the late campaign, that he should prate about electing in 1814 either the President, or any other officer of the general government. If the Mormons had been duped to run their prophet Joe Smith for President at the late election, no man in his senses can doubt that he would have obtained more votes than James G. Birney has throughout the country. And the thought of electing the latter in 1814 is not a whit more ludicrous than the former; indeed in the city of New-York the Mormon voters are more numerous than the abolition voters, as shown by the experiment of the latter in the recent election. And since 1833, it is plain that the abolitionists have decreased one-half, their vote having been reduced from 336 to 170, in the city, while the Mormons have been increasing. It is certain then, if New-York is a fair sample of the whole, that the probabilities of a Mormon President in 1814, are much greater than of Mr. Birney's election at that or any future time.

Politicians North as well as South may see by the statistics of the late election here cited, that no party can have any thing to hope or to fear from the politico-abolitionists, and henceforth they should disregard their claim, as unworthy to be estimated in any sober calculation of politicians. Their presses are all vanishing, no one of them being able to get along without betraying their principles for money, and many of them, even at high quarters, have given up to, after bankrupt fortune, been overtaken all concerned. The American Anti-Slavery Society is virtually defunct, and though two self-styled national societies, cordially hating each other, have burst forth from the ashes of the former Society, yet neither has any thing but a nominal existence. Even the semblance of favor, once boasted of, from the ecclesiastical officiates of the different Christian denominations, has been withdrawn, and now the party is regarded as a faction by all the churches in their collective capacity, tolerated only in the exercise of Christian forbearance with the weak and the misguided. So that the late election has not killed politico-abolition, for this was done before, by the folly of its leaders; it has only written its epitaph.

## FIAT JUSTITIA.

From the Middlebury Free Press.

## Anti-Slavery Movements.

The abolitionists in this State, and we believe in all the States, since the termination of the recent Presidential contest, seem to be awakening to new, more earnest and more active operations than have ever characterized their movements heretofore. It was thought by many, especially the opponents of the anti-slavery enterprise, that political partisanship and zeal had so far engrossed their attention, and eaten up their attachment to abolition as a distinct organization, that they would never again assume the attitude and engage in the efforts which formerly marked their operations. But the prediction seems destined not to receive a fulfillment. Unless we are much mistaken, the subject of slavery, and its abolition, is soon to become the absorbing and engrossing topic of public discussion and scrutiny. The public sentiment, so far as we have the opportunity of judging, is assuming more and more the anti-slavery type, and the time will speedily come, unless we very much misjudge, when men of every political and religious faith will have to look this great and momentous question in the face, and decide upon the stand each one will take for himself in its agitation and final decision.

The people of this section have recently had their attention called prominently to the subject by several abolition meetings which have been held both previous and subsequent to the late annual meeting of the State Anti-Slavery Society. The interest of these meetings has been greatly increased by the presence and efforts of a distinguished champion in the abolition ranks from abroad. We allude to Mr. Charles C. Burleigh of Philadelphia. We have heard Mr. Burleigh in several of his lectures, and have been highly entertained in listening to him, especially in his discourses in this village the two weeks past. He is a young man—being now about thirty years of age—a self-taught New-Englander, but a man of uncommon power of argument, illustration and eloquence. For powers of analysis, nicety of discrimination, triumphant logic, energetic and impressive eloquence, and sustained impetuosity, we have seldom found his superior. On such a subject as slavery, with such a master of argument and persuasion, it is impossible for community to remain unmoved, and we doubt not, from present indications, that the abolitionists will henceforth move forward with more energy and with greater success than they have ever done before.

From the Anti-Slavery Standard.

## Convention for Western New-York.

A general Convention of the friends of the slave, who are not in favor of the 'third party,' will be held at Palmyra, in Wayne county, commencing on second day of next month, at 10 o'clock A. M.

All who are in favor of carrying forward the cause of the slave, are invited to be present and take part in the deliberations—all who have not enlisted in the cause, are cordially invited to be there, and see if freedom has not some claims upon their time, pocket, and influence, in her struggle with slavery.

The slave is still clanking his chains on our soil; the captive is still sighing for freedom, as he toils the long day for naught; tyranny still robs, and fattens on human hopes and happiness, in our boasted republic; despotism still lusts on stolen rights, and barters the image of the Eternal for gold; and slavery in the pride of strength, is aiming a deadly blow at our own manhood.

Let all who feel an interest in the prosperity of our country, and in the rights of universal man, come forward and strike a united blow for free principles.

In behalf of the 'Western New-York Anti-Slavery Board,' J. C. HATHAWAY, Chairman.

Farmington, 1 mo. 11, 1841.

## Extracts from the Ninth Annual Report of the Board of Managers of the Massachusetts Anti-Slavery Society.

The expiration of another year of labor in the beneficent cause of emancipation makes it the constitutional duty of the Board of Managers of the Massachusetts Anti-Slavery Society to present their Ninth Annual Report. In doing so, they would reverently acknowledge the superintending care of the Almighty over the interests of the enterprise which it is their privilege to espouse, and which they cannot doubt must eventually obtain a signal triumph over all opposition. While they sincerely distrust their ability to discharge, in the best possible manner, the weighty responsibilities which devolve upon them as the directors of the PIONEER ANTI-SLAVERY SOCIETY in the United States, they feel sustained by the consciousness that they have sincerely labored to promote the best interests of the Society, and, consequently, to hasten the day of jubilee when millions of our race, who are now pinning their hopes to the stars, shall leap from their fitters, a redeemed and regenerated people. If, during the past year, the operations of the Society have in any measure been more limited than the exigencies of our cause would seem to demand, it has not been owing to any lack of effort or abatement of zeal on the part of the Board, but to causes over which they have had no control. From the position which they occupy before the public, as a Board of Managers, they would gladly retire—not that they have grown weary in sustaining the onerous burdens of that position, but to give place to others better qualified to fill it. From an earnest and hearty support of the enterprise itself, they know of no earthly object that could induce them to withdraw. Individually and collectively, they feel it to be among their religious obligations to plead the cause of their enslaved countrymen, at whatever sacrifice of reputation, worldly prosperity, or personal advantage. As American citizens, deeply solicitous for the honor and welfare of their beloved country, they feel bound to bid, and to avow themselves, uncompromising abolitionists. To be any thing else would, in their judgment, be to take the side of the oppressor against the oppressed, of cruelty against righteousness.

Since the formation of the Massachusetts Anti-Slavery Society, every year has been one of trial, of suffering, of persecution of triumph, in its history. The growth of only two individuals at first, its amount of opposition raised against it. As the fruitful mother of more than two thousand kindred societies, it has peculiar claims to the respect and admiration of abolitionists universally. In consequence of having been foremost in the anti-slavery conflict, and at all times conspicuous for its fearless and uncompromising character, it has been assailed with more frequency and bitterness, by the enemies of the colored race, than any other association in the land. It has had to contend with foes within, as well as without; hostility to it has assumed almost every conceivable guise, from the most violent to the most insidious; but in no one year have such systematic efforts been made for its annihilation as during the last—made, too, by some who were formerly zealous in its behalf; and under the pretence of forwarding the anti-slavery enterprise. The most absurd, the most false and flagrant charges have been circulated against it in various parts of the country, by professed abolitionists; and it would seem as if, in their estimation, slavery itself is a trifling evil in comparison with the existence of a society, which, by the blessing of God, has been so signal in instrumental in rousing this whole nation from its moral stupor on the subject of slavery, and bringing so many of the inhabitants to repentence. This unnatural and criminal opposition has arisen from the spirit of sectarianism—that giant of God and man. The facts in the case are well known to all those who are conversant with the rise and progress of the unhappy divisions which have taken place in the anti-slavery ranks. It is not deemed necessary, therefore, to go into any minute detail on this subject.

[The Report then proceeds to recapitulate the false and flagrant charges that have been brought against the Society by the 'New Organization,' and proves to a demonstration that the Society has rigidly adhered to the old anti-slavery platform.]

It is for pursuing this ethico, magnanimous, constitutional course, 'without partiality and without hypocrisy,' in the spirit of honesty and uprightness,—and for refusing to allow itself to be moulded by the spirit of personal rivalry and sectarian animosity,—that the Massachusetts Anti-Slavery Society has been assailed with such extraordinary virulence, and subjected to such a torrent of defamation. The head and front of its offending hath this extent—'no more.' The Society claims to stand or fall upon its official acts and publications, and can not be justly held responsible for the opinions of any of its members. It is accused of being a non-resistant or non-government society, simply because some of its members are religiously opposed to taking any active participation in the affairs of government. As reasonably might it be called a Baptist, Methodist, Presbyterian, Whig, Democratic Society, because it is composed with many of these sects and parties are also among its members. Not a sentence in favor of the peculiar doctrines of non-resistance can be found in any of its publications; nor has any resolution respecting that subject ever been discussed in any of its meetings. Our non-resistance brethren are as much opposed to its introduction on the anti-slavery platform as those who have seceded from our ranks; and in no instance to our knowledge or belief, have they ever attempted to obtain the sanction either of this or any other anti-slavery society to non-resistance principles or measures. The Society could occupy no other ground than that of the 'sectarian' movement. The State A. S. Society has never attempted to determine 'the rights of women,' nor allowed the question to be entertained in its meetings or discussed in its publications. It strictly adheres to its one grand design—the promotion of anti-slavery, and nothing else! It simply defines what qualifications are necessary to membership, and makes those qualifications so simple that all human beings may possess and exercise them, without travelling out of their 'appropriate sphere,' or interfering with their religious or political opinions,—and *there it leaves the matter*. On the subject of 'political action,' it constantly inculcates the doctrine, that anti-slavery should be made the paramount question at the polls, to the sacrifice of all mere party considerations, by all those who wield the elective franchise,—and that it is highly inconsistent for abolitionists to vote for slaveholders or pro-slavery candidates; but it does not make it a part of the anti-slavery creed to believe in the duty of every man to mingle or not to mingle in the political conflicts of the country—for that is an 'extraneous topic.' The Society could occupy no other ground than that of the 'sectarian' movement. It is not deemed necessary, therefore, to go into any minute detail on this subject.

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We believe that the anti-slavery cause is founded upon a rock,—THE ETERNAL ROCK,—and cannot be overthrown. We stand at the want of faith in its divine origin and holy invincibility exhibited by those professed abolitionists, who cry out against the free discussion of certain unpopular theories, lest it should prove detrimental to the cause of human liberty! In one of their official documents, therefore, they felt constrained to utter the following language, both by way of rebuke and encouragement:

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Mr from the committee on the Treasurer's Report, submitted the following

## REPORT.

The Committee to whom were referred the Treasurer's account, that said accounts are correctly cast, and well-voiced, as appears by the certificates of Messrs. E. Sewall and Ellis Gray Loring, and that the same ought to be approved and adopted.

The Committee further report, that the items in the Treasurer's account, were made up from the receipts and payment of the General Agent, require the following explanation:

The sum total of monies received by Mr. Collins, from the Treasury and other sources, since January 1, 1840, is \$2929.77. Of this amount, \$2929.77 is accounted for, by the vouchers of payment made by him, now on file, leaving a balance due from him on the amount of \$2945.47. Against this balance is to be set off Mr. Collins' salary, exclusive of travelling expenses for two years, as agent of the Society, which, at \$1200 per year, would amount to \$2400; leaving the Society in debt to Mr. Collins, at this time, \$545.33.

The Committee have no doubt, from their knowledge of Mr. Collins' disinterestedness, and personal attachment to the cause, that the Society will not be ready to settle with Mr. Collins for the arrears due him, and that the amount due him (not a large sum) will not press at all upon the resources or action of the Society.

One word of explanation may be required to show the reason why Mr. Collins' accounts with the Society were not adjusted previous to this meeting.

In October, Mr. Collins was despatched on an important and responsible mission to Great Britain, from the American Anti-Slavery Society. This mission was not resolved upon until a few days before he started, and, in consequence, the hurry of departure, and the necessity of other preparations, left little time at our disposal for the adjustment and auditing his accounts.

Resolved, That the refusal of that Conference to enter upon its minutes the protest of the minority against this violation of the rights of their constituents, was an assumption of despotic power more worthy of a slavery-ridden American Congress, than of a solemn assemblage of British philanthropists.

Resolved, That a copy of these resolutions be transmitted by the Secretary of this meeting to the British and Foreign Anti-Slavery Society.

Remarks were offered by Wm. Lloyd Garrison and Summer Lincoln, and the letter of O'Connell to Lucretia Mott was read to the Society—after which, the resolutions were unanimously adopted save one.

The following resolution was adopted:

Resolved, That, in the eminently just language of DANIEL O'CONNELL, 'the cause, which is so intimately interwoven with every feeling of humanity, and with the highest and most sacred principles of Christianity—the anti-slavery cause in America—is under the greatest, the deepest, the most heart-bounding obligations to the females who have joined the anti-slavery societies in the U. States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush. The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors and the firmness of martyrs—and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumelious offered to their rights.'

The business committee reported the following:

Resolved, That the Society of Friends in New-England, by their course with regard to the anti-slavery enterprise, in refusing their meeting-houses for anti-slavery meetings, discouraging their members by advice from the Yearly Meeting from uniting with members of other religious persuasions for the abolition of slavery, and excommunicating several individuals for publicly protesting against its despotic measures, and exercising their individual freedom in maintaining the early testimony of that Society against slavery, have identified themselves with the other sectarian and pro-slavery bodies of the land, and have also thereby refused to co-operate with others in the maintenance of their own professed principles.

After discussion by Clother Gifford, Abby Kelley and W. L. Garrison, the resolution was adopted.

Resolved, That, in view of the fact that our beloved brother William Lloyd Garrison has been, under God, the mighty agent for this cause in this country to a series of his uncompromising efforts, and in view of the power of truth with which he is clothed, he is now, as he has been from the commencement, more than, and the subsequently no devices have been used to destroy this influence, by the basest and most baseless falsehoods, thereby making him the great stumbling-stone and rock of offence to the progress of the cause; and whereas facts are heard from all parts of the State for visits from our brother, the conviction being felt that at his expense the foes would be subdued; and for these and other reasons, more could be accomplished for the cause by his public speaking, than by the united labors of many men; therefore,

Resolved, That he be urgently invited to engage, as much as possible, in lecturing in the several towns in the Commonwealth, during the present session.

Remarks were made by Messrs. Gifford, Garrison, Luella and Everett, and the resolution was adopted.

Edward Quincy, on behalf of the business committee, offered the following resolution:

Resolved, That this Society regards, with indignation, the insinuations and slanders respecting the character of its General Agent, John A. Collins, and upon its Corresponding Secretary, William Lloyd Garrison, contained in the following extracts of letters written by the Rev. N. Colver, and sent by him to Great Britain; and that those insinuations and slanders furnish another illustration of the spirit of new organization—a spirit alike unscrupulous and unmerciful.

BOSTON, Nov. 30, 1840.

Garrison has just headed an *infidel Convention*, gathered from different States, to call in question the validity of the Sabbath, the church and the ministry.

It was quite a gathering, and I went in, with two or three other ministers, and discussed it with them for three days.

BOSTON, Dec. 1, 1840.

Wm. L. Garrison's influence is on the wane. He is no longer himself with *every infidel fanaticism* that *exists*, but has lost his *whole* good. He recently headed a *Convention* to inquire about the Sabbath, the church and the ministry.

I think the anti-slavery cause will ultimately triumph, even if he is lost.

Another curious thing in this Sermon is, that it quotes the passage, 'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant,' &c. & and then very properly asserts that this was not said for every thing; and as in the adoption of the Constitution, that genuine democracy cherishes a sacred regard for the inalienable rights of man, and instinctively espouses the anti-slavery enterprise; and that no party can expect to win a permanent triumph, either in this or any other country, which does not practically enforce the duty of immediate emancipation from chains and slavery.

Remarks were made by the mover, Mr. Sprague, Mrs. Folsom, Mr. Davenport, and Miss Kelley, and the resolution adopted.

Mr. Garrison reported the following:

Resolved, That the democracy of the North has been with a just retribution for its shameful abasement before the South, and the treachery of the members of the South at the late Presidential election; that genuine democracy cherishes a sacred regard for the inalienable rights of man, and instinctively espouses the anti-slavery enterprise; and that no party can expect to win a permanent triumph, either in this or any other country, which does not practically enforce the duty of immediate emancipation from chains and slavery.

It was adopted by Mr. Garrison and Mr. Whiting, and the resolution was adopted.

Resolved, That the resolution on the oppression of the laboring class in Great Britain was offered by Mr. Whiting, and, after remarks by Messrs. Garrison, Colver, Johnson, and Jimmings, withdrawn by the mover.

The third party resolutions were taken from the table, and adopted.

The following resolutions were adopted without discussion:

Resolved, That the Whig party has neither right nor reason to expect any thing but falsehoods, pay for doing slaveholders' work; that is, nothing but every thing; and as in the adoption of the Constitution, the North sold her birthright for a mess of pottage, which said mess was upset by the South, it would be very strange if the Whig party should fail of receiving an equally righteous retribution for a similar act.

Resolved, That it is cause for great and sincere congratulation, that the venerable pioneer of the anti-slavery cause in England, THOMAS CLARKSON, has publicly 'washed his hands clean forever' of the 'diabolical scheme'—seeing it now, as he does, in its true light, and deeply lamenting that, through ignorance of its designs, he has ever given it any countenance.

Resolved, That we regard the National Anti-Slavery Standard, the organ of the American Anti-Slavery Society in New-York, as a most efficient and uncompromising instrumentality in the anti-slavery enterprise, and that we recommend it as such to the support of abolitionists of this State and of the U. States.

Resolved, That we have watched with admiration the intrepid and uncompromising course of Nathaniel P. Rogers, as editor of the *Herald of Freedom*, in the difficult and arduous conflict which the abolitionists of New-Hampshire have had to wage with the pro-slavery Church and State; and that we would recommend to the abolitionists of Massachusetts to extend a helping hand to the *Herald of Freedom* in the pecuniary difficulties in which its undeviating adherence to principle has involved it.

Resolved, That the thanks of this Society be presented to the anti-slavery women of Massachusetts, the exertions which they have made and are making for the cause of emancipation and the amelioration of the condition of the colored people—and especially for their donation to this Society of two thousand dollars raised by means of their fair.

Adjoined to 7 o'clock.

Thursday Evening.

The Society met according to adjournment.

Mr. Clance offered some remarks, and, on motion, the copies of the Annual Report remaining were referred to the committee on the roll.

Mr. Garrison reported the following:

W. M. CHACE, ANNE WARREN WESTON, *Secretaries.*

Death of Commodore Stevens. The Naval Order which appears in another column will announce to our readers the disease—sudden and unanticipated as it is—of Commodore Thomas Holdup Stevens, of the Navy. In the meridian of life, and in the enjoyment of the highest health, he retired to bed on Wednesday night, and before morning the angel of death had struck him from the number of the living.

Commodore Stevens was a native of Charleston, South Carolina, and entered the navy in 1812, at the early age of fifteen. Young as he was, he had distinguished himself in the war of 1812, even before Perry's brilliant victory on Lake Erie, and he commanded one of the vessels in that ever-memorable battle.—*National Intelligencer.*

Resolved, That this Society would send a cheering-cards to the friends of the Indian Society, bidding them God speed in their efforts to give justice to India; and, after remarks from Messrs. Bradburn and Luella, the motion was carried, to be taken up late in the evening.

The business committee reported the following, and after remarks from Messrs. Bradburn and Luella, was adopted:

Resolved, That this Society would send a cheering-cards to the friends of the Indian Society, bidding them God speed in their efforts to give justice to India; and, after remarks from Messrs. Bradburn and Luella, the motion was carried, to be taken up late in the evening.

The business committee reported the following, and after remarks from Messrs. Bradburn and Luella, was adopted:

Judge Palmer of August 1, 1840, dropped dead about 7 o'clock on Friday evening, in Cambridge street. He had been to Cambridge to see his son, and walked back in perfect health. A gentleman who saw him fall, supposing he had slipped down, went to him, and asked him if he had hurt himself, but received no answer. He was carried into an apothecary's shop, but he did not speak, and was found to be dead. He was Judge of Probate for the county of Kenton, and was about 50 years of age. The disease supposed to be the cause of his death was angina pectoris, to which he had been occasionally subject for some years. He left home on Thursday last, and was in perfect health till within a moment or two of his death.—*Boston Atlas.*

We have that agents are very part of the cause, we would be visited by some agents there, to bring the same meetings in their hands, to bring the same before the people, and Miss Kelley, and Rev. S. A. and Rev. S. A. were a friend of humanity as Professor Wm. Adam.

Mr. Quincy submitted the following series of resolutions:

Resolved, That the transmutation of the World's Convention summoned to assemble at London, on the 12th of June, 1840, into a conference with the British and Foreign A. S. Society, was an act of usurpation upon the rights of the abolitionists of the world, by the Committee of that Society, wholly unauthorized by reason of usage, and as such meets with our unqualified and decided disapprobation.

Resolved, That the exclusion of a portion of the duly appointed delegates of this Society and of the American A. S. Society by that body, on account of their sex, was an act unworthy of their character as abolitionists, and an high insult to the Societies whose members were and are worthy brethren.

Resolved, That we cordially condemn the conduct of the Treasury and other sources, since January 1, 1840, to the amount of \$2945.47. Against this balance is to be set off Mr. Collins' salary, exclusive of travelling expenses for two years, as agent of the Society, which, at \$1200 per year, would amount to \$2400; leaving the Society in debt to Mr. Collins, at this time, \$545.33.

The Committee have no doubt, from their knowledge of Mr. Collins' disinterestedness, and personal attachment to the cause, that the Society will not be ready to settle with Mr. Collins for the arrears due him, and that the amount due him (not a large sum) will not press at all upon the resources or action of the Society.

One word of explanation may be required to show the reason why Mr. Collins' accounts with the Society were not adjusted previous to this meeting.

In October, Mr. Collins was despatched on an important and responsible mission to Great Britain, from the American Anti-Slavery Society. This mission was not resolved upon until a few days before he started, and, in consequence, the hurry of departure, and the necessity of other preparations, left little time at our disposal for the adjustment and auditing his accounts.

Resolved, That the refusal of that Conference to enter upon its minutes the protest of the minority against this violation of the rights of their constituents, was an assumption of despotic power more worthy of a slavery-ridden American Congress, than of a solemn assemblage of British philanthropists.

Resolved, That a copy of these resolutions be transmitted by the Secretary of this meeting to the British and Foreign Anti-Slavery Society.

Remarks were offered by Wm. Lloyd Garrison and Summer Lincoln, and the letter of O'Connell to Lucretia Mott was read to the Society—after which, the resolutions were unanimously adopted save one.

The following resolution was adopted:

Resolved, That, in the eminently just language of DANIEL O'CONNELL, 'the cause, which is so intimately interwoven with every feeling of humanity, and with the highest and most sacred principles of Christianity—the anti-slavery cause in America—is under the greatest, the deepest, the most heart-bounding obligations to the females who have joined the anti-slavery societies in the U. States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush. The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors and the firmness of martyrs—and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumelious offered to their rights.'

The business committee reported the following:

Resolved, That the Society of Friends in New-England, by their course with regard to the anti-slavery enterprise, in refusing their meeting-houses for anti-slavery meetings, discouraging their members by advice from the Yearly Meeting from uniting with members of other religious persuasions for the abolition of slavery, and excommunicating several individuals for publicly protesting against its despotic measures, and exercising their individual freedom in maintaining the early testimony of that Society against slavery, have identified themselves with the other sectarian and pro-slavery bodies of the land, and have also thereby refused to co-operate with others in the maintenance of their own professed principles.

After discussion by Clother Gifford, Abby Kelley and W. L. Garrison, the resolution was adopted.

Resolved, That, in view of the fact that our beloved brother William Lloyd Garrison has been, under God, the mighty agent for this cause in this country to a series of his uncompromising efforts, and in view of the power of truth with which he is clothed, he is now, as he has been from the commencement, more than, and the subsequently no devices have been used to destroy this influence, by the basest and most baseless falsehoods, thereby making him the great stumbling-stone and rock of offence to the progress of the cause; and whereas facts are heard from all parts of the State for visits from our brother, the conviction being felt that at his expense the foes would be subdued; and for these and other reasons, more could be accomplished for the cause by his public speaking, than by the united labors of many men; therefore,

Resolved, That he be urgently invited to engage, as much as possible, in lecturing in the several towns in the Commonwealth, during the present session.

Remarks were made by Messrs. Gifford, Garrison, Luella and Everett, and the resolution was adopted.

Edward Quincy, on behalf of the business committee, offered the following resolution:

Resolved, That this Society regards, with indignation, the insinuations and slanders respecting the character of its General Agent, John A. Collins, and upon its Corresponding Secretary, William Lloyd Garrison, contained in the following extracts of letters written by the Rev. N. Colver, and sent by him to Great Britain; and that those insinuations and slanders furnish another illustration of the spirit of new organization—a spirit alike unscrupulous and unmerciful.

BOSTON, Nov. 30, 1840.

Garrison has just headed an *infidel Convention*, gathered from different States, to call in question the validity of the Sabbath, the church and the ministry.

It was quite a gathering, and I went in, with two or three other ministers, and discussed it with them for three days.

BOSTON, Dec. 1, 1840.

Wm. L. Garrison's influence is on the wane. He is no longer himself with *every infidel fanaticism* that *exists*, but has lost his *whole* good. He recently headed a *Convention* to inquire about the Sabbath, the church and the ministry.

I think the anti-slavery cause will ultimately triumph, even if he is lost.

Another curious thing in this Sermon is, that it quotes the passage, 'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant,' &c. & and then very properly asserts that this was not said for every thing; and as in the adoption of the Constitution, that genuine democracy cherishes a sacred regard for the inalienable rights of man, and instinctively espouses the anti-slavery enterprise; and that no party can expect to win a permanent triumph, either in this or any other country, which does not practically enforce the duty of immediate emancipation from chains and slavery.

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## POETRY.

From Graham's Magazine for February.

## LITTLE CHILDREN.

By MRS. C. H. W. ESLING.

I love those little happy things, they seem to me but given  
To mirror on this lower earth, the far-off smiling heaven;  
Their blue eyes shining ever bright like violets steeped in dew.  
Their looks of angel innocence—who'd not believe them true?

The echo of the merry laugh, so full of heart-felt glee,  
The very relfrey of joy, untameable, and free;  
The little feet that almost seem to scorn our mother earth,  
But ever, even lisping on, in frolic and in mirth.

Oh! how we look at them, and think of all our childhood's hours,  
When we were sunny-hearted too, and wandered among flowers,  
When like to theirs, our floating locks were left to the breeze—

Oh! Time, in all thy calendar, thou'st no such times as these.

I do forget how many years have sadly past me by,  
Since my young sun of rising morn shone gaily in the sky;  
When I behold these happy things in all their joyous play,  
Pouring the sunshine of their hearts upon my cloudy way.

Would I could watch their gentle growth, and guard them from the blight  
That ever tracks the steps of time, like darken'd clouds of night;

Would I could see their laughing eyes still innocently wear,  
The looks of guileless purity, unmixed with woe or care!

Dear little children, ye have been to me a source of joy,  
The sweet drop in the bitter cup of life's too sad alloy:  
In ye, mine early days return, the rainbow days of youth,  
Of single-hearted blessedness, of tenderness and truth.

From the Northampton Courier.

## OLD WINTER'S SOLOQUY.

Old Winter jumped up from his bed,

And thus to himself said he;

Aha! Old Autumn at last is dead,

The red leaves are lying around his head,

He left all his business to (he said)

Now what's to be done?—let's see.

He's ripened the fruits of the teeming plain,

He said, as he went his way;

The rich green leaves, and the waving grain,

He's tinged with a golden hue again,

And the farmer has reaped for his toil and pain,

Now what can I do, but play?

Old Winter puffed on, in his robe of snow,

A frolicksome wight he is;

And he said to himself,—I'll go,

And whistle along, as a sort of a beau

For those ladies who'd like a better, you know,

But have to take up with me.

Old Winter indulged in his schemes of bliss,

Till he fairly shook with glee;

Oh! says he to himself, what a capital kiss

I'll have on the cheek of the pert young miss,

Till her blushes are red as a rose at this,—

What matter is that to me?

O'er hill and o'er dale I'll ride along,

And with the herbage green;

And sing a snatch of my favorite song,

As I rave and rattle the boughs among,

Till all the people shall say, I'm come

In my sparkling car, I ween.'

A. D.

Northampton, Dec. 1.

## THE OLD APPLE TREE.

By MRS. CRAWFORD.

Here's the old apple tree where in boyhood I sported,  
When my heart was as light as the blossoms it bore,  
Where my old maidens aught by the parson was courted  
In her prim cap and gown, like a damsel of yore.

On that rude oaken bench 'neath the bending boughs seated,

While the wild bee was humming its songs in the tree,

We youngsters oftentimes in the summer were treated

To share with the elders their gossip and tea.

Look! here are the names of how many now sleeping  
Of parents and kindred long gone to the tomb;

Yet the old apple tree, like a true friend is keeping

The shrine of their relics with beauty and bloom.

In this season of light that man's spirit rejoices,

While the old apple tree looks as gay as a bride,

I could dream that I heard every one of their voices.

That so often have sat on this bench at my side.

Every rudely carved name has some story to tell me;

That true-lover's knot, I remember it well,—

'Twas carved on that day when my first grief began me,

The day of my parting from young Isabel.

Yes, here we two parted, and parted forever;

I have wandered since then like a pilgrim afar,

And have loved too again with some other, but never

Simeon love on my heart like its first morning star.

And I'm come back to die in the home of my fathers,

And I sit here the blossoms that mock my decay;

And thus my fond mem'ry the sad harvest gathers

Offriendships and loves that have long passed away

Yes! the old apple tree where in boyhood I sported,

And the rude oaken bench, they are still in their place,

But the dear house faces whose welcome I courted

They have vanished, and left me the last of my race.

WINTER.

By MRS. CATHARINE P. ESLING.

A sigh for the leafless trees,  
A sigh for the lonely wood,  
And a swift career to the passing breeze,  
And its stormy breath so rude.

Thou art come like a warrior brave,  
To a battle just begun,  
And for trophies that hast brought the grave,  
And a cold and chilling sun.

See the stricken leaves look down  
From the topmost branch to thee,  
And they wither at thy angry frown,  
For it is their destiny.

Like a monarch in his might,  
Or a conqueror in the field,  
Thou hast put the routed ranks to flight,  
And hast made the vassals yield.

And how proudly o'er the slain  
Do thy giant footsteps tread!  
But vaunt not thou, for thy tyrant reign  
Is over the feeble dead.

Awain on the wings of pride,  
Thou hoary and aged king,  
For thy white locks may not long abide  
Where thou now art journeying.

Then sigh for the leafless trees,  
And sigh for the lonely wood,  
And a swift career to the passing breeze,  
With its stormy breath so rude.

## MISCELLANY.

Remarkable Execution of Morris, a Black Man, in Philadelphia.

Though whites, and especially women, have a charter for murder in Philadelphia, the impunity does not extend to colored people; and accordingly James Morris was some time since convicted of the murder of Aaron A. Cross, upon a vessel in the Delaware. The evidence was conclusive, and the defendant after, and indeed before, his conviction, acknowledged the murder to all who spoke to him. The sentence of the law was on Friday executed upon him, in the yard of the Moyamensing prison.

The demeanor of the prisoner since his commitment has been much varied. At first he was stolid and careless; and for some time, even after his trial, he manifested little penitence in his cell. One of the judges visiting him in his cell, he made an anxious examination of the floor, and the refusal of the Sheriff to yield him, what is considered the privilege of the death-condemned, all the comforts of the keeper's own table. The constant and solicitous exertions of the Rev. Mr. Allen succeeded, however, in awakening in his mind an anxious sense of his situation; and after much religious exercise, he declared that he was a changed man. It is stated, however, that from the first, though he manifested no religious feeling, he spoke much of religion. Shortly after he was taken, he said to a gentleman in his cell that he trusted God would be with him in his trial; to which the gentleman rather profanely answered that he had better employ counsel, and try to get the jury with him. After the change which followed the highly praiseworthy interposition of Mr. Allen, his demeanor was wholly altered. He became gentle, resigned and happy. He said to many persons that he trusted, hoped, that no pardon would interpose to save him. His death was, he believed, the mere passage to a better world, and he would regret it, should any occurrence arrest his speedy departure. To one of our friends he declared that before his spirit had been changed by the influence of a Divine benevolence, he was mostretched. To use his own words—When I sleep, wild hog come to me, dog come to me, snake crawl over me; every thing ugly and fierce come to me; now, it is good to sleep—angels come—sweet sights, sweet sounds—and I am so happy! To whatever the change may be ascribed, it unquestionably took place. The most conclusive evidences were given of his entire peace of mind. The solitary cells of the jail have an opening, by which the prisoner can be seen at all times, and when he cannot know that any eye, save that of the All-seeing, rests upon him. Morris was watched, and found to sleep with wonderful soundness and tranquillity. The absence of all fear or anxiety was manifested still more strongly by the fact that, during his stay in prison, he gained about fifteen pounds of flesh. On the day before the execution, he was watched when taking his dinner, and it was down to it with the greatest of relish. The executioner, at the close of the repast, laid his hand on his shoulder, and said, "Come, we take you to the scaffold." Morris was clothed in smiles, and exulted in a decided and gleeful chuckle. This was his last dinner, and so singular a display of mirth induced the keeper to step in after dinner, and ask what had excited it. "Why," said he, "I thought to myself here is my last dinner, and a good dinner it is, too; and just about this time every body in town is taking his dinner, and they're all thinking—'Oh my! this is Morris' last dinner. Poor fellow! he can have little appetite!' How horrible he must feel!" But, continued the convict, they don't know how happy I am—they don't know that I am eating my dinner with more comfort than they do." To such a pitch of enthusiasm had this bold-stained monster been raised.

Morris was in the habit of speaking freely of the circumstances of the murder. His life, as narrated by himself in full, has been handed over, but we consider it of insufficient interest for publication. He said to one of our friends that before his spirit had been changed by the influence of a Divine benevolence, he was mostretched.

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